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But the creation story is excluded; for on the supposition of its early adoption the pre-prophetic religion of Israel would be wholly inexplicable. It was not till after the middle of the eighth century that, as a result of the preaching of the prophets, Yahweh was exalted to such an eminence as that he could be regarded as the originator of the world-process. Then Israel first became a participant in world-history, and Yahweh had passed beyond the danger of being looked upon as merely one among the Babylonian gods.

Gen., chaps. 2 and 3, comes then from the time when monotheism was developing. Gen. 3:22 does not conflict with this; the existence of other gods besides Yahweh was perfectly in harmony with the thought of the time. The serpent of the Paradise story shows that we are still in the pre-exilic age in Gen., chaps. 2 and 3; the conception of Satan has not yet developed. That we are not far from the exile appears from the fact that in Ezekiel for the first time are seen many instances of borrowing from Babylonia, and that, as Zechariah shows, this process became more common in later times.

The presence in Solomon's temple of vessels and figures belonging to Babylonian mythology indicates nothing as to Israel's knowledge of Babylonian myths in Solomon's day, but only evidence the effort put forth to attain royal splendor. The Phœnician builder worked in the features familiar to him, without any objection on the part of his employers, who were ignorant of their significance and only eager for architectural magnificence.

Jesus' Teaching Concerning Divorce.

In the *Expository Times* for October, Mr. W. C. Allen, of Oxford University, replies to the argument of Dr. A. Merx in his book *Die vier kanonischen Evangelien* that Matthew's account of Christ's divorce teaching is more original than Mark's. It will be recalled that Matthew's account (19 : 3–9) contains the exceptive phrase which permits divorce on one ground, while Mark's account of Jesus' teaching (10 : 2–12) does not contain the exceptive phrase, but leaves divorce unconditionally condemned. Mr. Allen shows that the Mark account is the more original, and that the author of the gospel of Matthew has inserted the exceptive phrase into Mark's account, thereby introducing a foreign and inconsistent element; and it is unlikely that Jesus should at any other time have sanctioned an exception to the inviolability of the marriage bond which in this specific teaching he declares to be a departure from the original purpose of God in creation. Mr. Allen

does not undertake to explain the origin of the exceptive phrase, but leaves the matter with this question : Is it due either to the Jewish-Christian element in the church which found it difficult to reconcile Christ's teaching as recorded by Mark with the inspired law, or to a feeling that divorce for adultery is a necessary accommodation, not only to pre-Christian, but to any known form of human society which is not purely spiritual ?

Why Did Christianity Conquer the Roman Empire?

This subject has been one of profound study and exposition on the part of many eminent historians of the first centuries of our era. An excellent brief discussion of the problem is given by Professor Grütz-macher, of the University of Heidelberg, in the *Expository Times* for October. The question which he seeks to answer is: What was the secret of the triumph of Christianity over the ancient world ? This is his answer: The heathen cults left the religious feelings unsatisfied; the heathen mysteries awakened, indeed, in the heart longings after redemption, but their mystical rites did not contain what they prom-ised ; the heathen philosophy preached, indeed, redemption by the path of self-abnegation, but it failed to supply the strength for self-redemp-tion ; the belief in the old world of deities and their myths, which men sought to conserve by transforming its meaning, was shattered at once by criticism and by skepticism. Christianity took away from man the vain dream of self-redemption and pointed him to Jesus Christ as the Savior sent by God into a world of sin. Christianity produced heroes of faith, who gave to this faith forcible expression in the realm of thought as well as of life, who firmly trusting in God counted the world as nothing and overcame the world. Christianity set loose the powers of active brotherly love, which helped to transform the ancient world, with its regardless egoism and its deification of man, into a brother-hood of redeemed children of God.

The Two Methods of Converting Men.

A pamphlet of very great value to the present need is President Henry Churchill King's *Christian Training and the Revival as Methods of Converting Men*, published by the Secretarial Institute and Training School of the Young Men's Christian Association, Chicago. The pamphlet consists of addresses read before the Lake Geneva Confer-ence last August. Dr. King deals in a clear and effective way with the